

CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lli, 7.

PUBLISHED EVERY SATURDAY, AT NO. 85 1-2 BOWERY, BY P. PRICE, AT \$2 PER ANNUM IN ADVANCE.

VOL. I.

NEW-YORK, SATURDAY, OCTOBER 27, 1832.

NO. 52.

WESLEY AN UNIVERSALIST.

A friend has put into our hands some detached leaves of a work in duodecimo pamphlet or book form, containing extracts from Mr. Wesley's sermons, (going to show that he was a Universalist in sentiment,) with some comments thereon, requesting that they might have a place in the Messenger. The leaves in question give no indication of the title of the work from which they were taken, and neither can our friend furnish us the name. The comments on the extracts commence under the question "Was Mr. Wesley an Universalist?" and the writer continues:

Can it be so? He either manifestly contradicts himself, or else it must be so. And what credit would it be to him or us, to admit that he contradicts himself?

Is it not astonishing that thousands of methodist preachers have been so long preaching the doctrine of endless hell-torments, so long zealously opposing the Universal doctrine and persecuting the poor Universalists, and at the same time acknowledging Mr. Wesley to be their instrumental leader and the instrumental founder of their doctrine and church, and that through their instrumentality so vast a community should be founded and built upon their favorite doctrine of endless hell-torments, and yet, after all, when things are fairly looked into, we should, to our great surprise, find it to be an undeniable fact, that Mr. Wesley himself was the most extensive well confirmed Universalist that could be found (as a public character) upon the earth, in his day? And this made evident too from his own publications which had been all the while extant! I ask again, is not this a most astonishing circumstance, and oversight?

Among so many great preachers, whose leading theme was the famous doctrine of endless hell torments, why have not some of them discovered long before this time, that the doctrines they were preaching were contrary to the faith of Mr. Wesley, and manifestly repugnant to what he believed? Have they all been hoodwinked and duped by one great man?

My methodist brethren, you cannot get over it—it will be made more and more evident, that Mr. Wesley was actually and positively a well confirmed Universalist, particularly in the latter part of his life, when he possessed the most heavenly light. He declares most pointedly that death and hades shall be utterly abolished forever and that all the captives shall be set at liberty.

EXTRACTS FROM JOHN WESLEY'S SERMONS, VOL. 5.

In page 189 after speaking of the miserable state of the world occasioned by sin; he says "It will not always be thus: these things are only permitted for a season, by the great Governor of the world, that he may draw immense, eternal good out of this temporary evil. This is the very key which the apostle himself gives us in the words above recited, "God hath concluded them all in unbelief, that he might have mercy upon all!" In view of this glorious event, how well may we cry out, "O the depth of the riches both of the wisdom and knowledge of God!" although for a season "his judgments were unsearchable, and his ways past finding out," Rom. xi, 32, 33. It is enough, we are assured

of this one point, that all these transient evils will issue well; will have a happy conclusion, and that "Mercy first and last will reign." "All unprejudiced persons may see with their eyes, that he is already renewing the face of the earth. And we have strong reason to hope, that the work he hath begun, he will carry on unto the day of the Lord Jesus: that he will never intermit this blessed work of his spirit, until he has fulfilled all his promises: (*all his promises*) until he hath put a period to sin and misery, and infirmity, and death; and re-established universal holiness and happiness, and caused all the inhabitants of the earth to sing together, Hallelujah! The Lord God Omnipotent reigneth! &c."

IN PAGE 202.

After speaking of the wretched and unhappy state of millions of creatures occasioned by sin, he says, "Miserable lot of such innumerable multitudes, who, insignificant as they seem, are the offspring of one common father, the creatures of the same God of love!" and again in page 203, he adds "So there will be no more sorrow or crying. Nay, but there will be a greater deliverance than all this; for there will be no more sin." And again in page 177 after speaking of the present awful and wretched state of man he says—"Such is the present state of mankind in all parts of the world! But how astonishing is this, if there is a God in Heaven? and if his eyes are over all the earth! Can he despise the work of his own hand? Surely this is one of the greatest mysteries under heaven. How is it possible to reconcile this with either the wisdom or goodness of God? And what can give ease to a thoughtful mind, under so melancholy a prospect? What 'ut the consideration, that things will not always be so; that another scene will soon be opened. God will be jealous of his honor, he will arise and maintain his own cause. He will judge the prince of this world, and spoil him of his usurped dominion. He will "give his Son the heathen for his inheritance, and the uttermost parts of the earth for his possession. The earth shall be filled with the knowledge of the Lord as the waters cover the sea." The loving knowledge of God producing uniform, uninterrupted holiness and happiness, shall cover the earth, shall fill every soul of man." In page 171 after telling us that all error, pain and all bodily infirmities will cease and be destroyed by death, he adds, "And death itself the last enemy of man, shall be destroyed at the resurrection. The moment that we hear the voice of the Archangel and the trump of God, *Then shall be fulfilled the saying that is written, Death is swallowed up in Victory. This corruptible body shall put on incorruption; this mortal body shall put on immortality:* and the Son of God manifested in the clouds of heaven, shall destroy this last work of the devil" then read the same page down with care.

In page 156 he says "And have we not farther ground for thankfulness, yea, and strong consolation, in the blessed hope which God hath given us, that the time is at hand, when righteousness shall be as universal, as unrighteousness is now? Allowing "the whole creation now groaneth together" under the sin of man; our comfort is, it will not always groan: God will arise and maintain his own cause. And the whole crea-

tion shall then be delivered both from moral and natural corruption. Sin, and its consequence pain, shall be no more: holiness and happiness will cover the earth. Then shall all the ends of the world see the salvation of our God. And the whole race of mankind shall know and love and serve God, and reign with him forever and ever."

This is John Wesley's own language verbatim—though manifestly repugnant to and widely different from modern Methodism. Mr. Wesley was a Greek scholar and well knew how to apply the terms *forever, everlasting, &c. &c.* according to the true meaning of the original; and agreeably to the true limited sense of the original speaker, when applied to limited subjects and things. When he said *forever, everlasting, &c. &c.* he did not always mean endless.

Question. Why have we never seen some of Mr. Wesley's publications, or public testimony against Universalism, if he had considered it an error? as a faithful witness of truth, would he have neglected this important part of duty? The answer is easy—He was himself a firm believer in Universalism, at any rate in the latter part of his life; and extended the universal doctrine farther than any author I ever read.

Mr. Wesley was far from believing that the term HELL, (so much used among modern preachers) once signified, or meant, endless misery, any more than it meant endless happiness: nay more, he was so far from believing that by the term HELL, was signified, or meant, a state of endless misery, for any soul, that he did not even believe that, by the mere term *Hell*, was meant, or signified, a state of misery *at all* after death; no! not even temporary misery, of the duration of a single moment. But clearly shows, in a discourse of his on that subject, in his ninth Vol. that the term HELL, is a translation of the Greek term *Hades*—that the term *Hell*, in English signifies precisely the same thing as *hades* in the *Greek*, that is, according to Mr. Wesley, not a place of misery any more than a place of happiness, but simply the spiritual and invisible world; and as truly the place of the righteous as of the wicked, until the resurrection. Then he says, all its captives shall be delivered, and death and hades shall be utterly abolished forever. HELL (or *hades*) then, according to Mr. Wesley, is as much the place of the righteous as it is the place of the wicked, after death; until the resurrection: after which (according to Mr. Wesley) it is to be no more the place of the one than the other. For then, he says, *hades* shall be utterly abolished forever, and all its prisoners liberated. Read his discourse on this subject in his 9th Vol. This is positively the doctrine of Mr. Wesley, concerning Hell—Yet how many thousands of converts have been made, merely by the preaching of endless Hell-torments? a doctrine never once, hinted in the Bible.

But, alas; what sort of converts are they when made, merely by this kind of anti-christian terror? They are more opposed to the true gospel and the *original christian cause*, more cruel in disposition towards their fellow men, and less qualified to receive celestial truth and much more inimical to a pure gospel Church and ministry than they were before, and less friendly to all mankind; except merely their own sect.

FOR THE CHRISTIAN MESSENGER.

MESSRS. EDITORS—A friend has just put into my hands three numbers of the "Monitor and Adviser," wherein is a communication signed "A Trinitarian," which my friend as well as myself wish to have answered: and as the postage of the answer will come too high for either the publisher or myself to pay, you will greatly oblige by inserting it in the Christian Messenger.

S. B. T.

TO "A TRINITARIAN."

In the "Christian Monitor" No. 10, of August 23th, is an article under the caption of "Thoughts on Christ," wherein you offer, or adduce in proof of "A plurality of the persons in God from the Old Testament," four texts, Jeremiah xxiii, 5, 6. Zachariah ii, 10. Hosea i, 6, 7, and Zachariah x, 12. These texts you pronounce "a few of the many passages that heretofore have appeared incontrovertible on the present subject." Now although my present object is not to controvert your position; although I do not at present dispute the doctrine or dogma of Trinitarianism (for I can assure you I am not a Unitarian) still I must beg leave to express my doubts of the incontrovertibility of the proofs of "A plurality of persons in God," as drawn from either, or all, of the four texts you have enumerated. I will examine each in rotation, and after showing my objections, I will beg of you to show me wherein I am incorrect.

1st. "And this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Jeremiah xxxiii, 5, 6. On this name you thus reason; the name is allowed by all Jews, as well as Christians, to be absolutely incomunicable to any other than the true Eternal God; and as here the person who sends is THE LORD, and the person who is sent, is also THE LORD, and as the person who sends, is distinct from the person sent, there are at least two distinct persons who possess the incomunicable name of LORD. "Hence it follows," (you say) ("unless we are willing to profess ourselves Tritheists, and acknowledge a plurality of Gods,) that there are in the one divine nature, as deity, at least two divine persons, and consequently a plurality of persons in the divine nature."

You appear to be fully aware that your argument goes to prove a plurality of Gods, and not at all a plurality of persons in one Godhead; this I say, appears very plain, from your "unless," &c. but I ask why Tritheists, why only three? Is it because you want to introduce the Holy Ghost also? and do you not know of any more? Give me leave to introduce to your acquaintance another LORD OUR RIGHTEOUSNESS, entirely another person! Jere. xxxiii, 16. "In those days shall Judah be saved and Jerusalem dwell safely, and this is the name whereby SHE shall be called THE LORD OUR RIGHTEOUSNESS." Here is, according to your reasoning and argument another distinct person who possesses the absolutely incomunicable name of LORD. Hence it follows, (unless we are willing to profess ourselves believers in four Gods,) that there are in the one divine nature at least four divine persons, &c. But, my dear Trinitarian, we are not yet done; for there are several more, as JEHOVAH JEZRA, JEHOVAH NISI and JEHOVAH SHAMMA, all of which have the incomunicable name LORD as well as JEHOVAH TSIKENU, and consequently your argument is nought—for it proves too much. It proves two separate and distinct Gods or LORDS: and if followed up will also prove six different and distinct Gods, without the Holy Ghost.

Your second text is from Zachariah ii, 10: "Sing and rejoice, O daughter of Zion, for lo, I come, and will dwell in the midst of thee, saith the Lord. And many nations shall be joined to THE LORD in that day, and shall be my people, and I will dwell in the midst of thee, and thou

shalt know that the LORD of Hosts hath sent me unto thee." Zach. ii, 10. On this you reason as on the foregoing: "A person who calls himself LORD, declares that he shall be sent by another person whom he calls THE LORD of Hosts. Therefore, as the person who sends, must be distinct from the person sent, it will evidently follow that there are at least two persons, each of whom is properly called LORD, and consequently, each of whom is true and eternal God."

The same is your method on Hosea i, 6, 7. "But I will have mercy upon the house of Judah, and will save them by THE LORD their God." And here you only say, "One person who is called LORD promises to save the house of Judah by the hand of another person, whom he calls by the name of THE LORD their God." Here again, you say, "is one person called LORD, who speaks and promises to strengthen his people; and he speaks of another person whom he calls the LORD, in whom they are to be strengthened." And thus you prove, as you say above, two eternal, two separate eternal beings, two Gods; and, as I have above shown, that by the same argument continued, or followed up, six may as easily be proved as two. But two is sufficient for my objection: Two Eternal, independent Gods, is no Eternal, independent God; two Almhights, is no Almighty; two Omniscent is no Omniscent; two Omnipresents is no Omnipresent; for if one is almighty, the other cannot be so; for if the one is not mighty above the other, he is in truth not at all almighty: and so of the omniscience and of the omnipresence: there can be but ONE.

As I dare not lengthen this communication, I beg "A Trinitarian" will consider in Jeremiah, whether the Messiah as well as Jerusalem may not be called Jehovah, without being God, the one a city and the other only a man. In Hosea, whether by the Word, "by the Lord their God," does not mean, as explained in the text, not by the Sword. In Zachariah, I wish "A Trinitarian" to consider, if, instead of its being the LORD who is the speaker, it is not one angel speaking to another angel, instructing him what to say to the Prophet.

In Zachariah x, 14, he will consider if the words "and I will strengthen them by the Lord," does not mean, as in Hosea, not by human but by miraculous means: And the words and "they shall walk in his name saith the Lord" is not spoken by the prophet, and should stand, thus "The Lord saith they shall walk in his name."

S. B. T.

FOR THE CHRISTIAN MESSENGER.
AN OLD UNIVERSALIST.

I know not precisely when nor where the subject of this sketch was born, and I choose to omit the reasons which induce me to conceal his name. I value him chiefly for his 'works' sake, for his excellent example, for the unvarying benevolence he has ever displayed; and deem it inexpedient to notice particulars of minor importance, at present.

He is a practical Universalist. With speculative religion he has nothing to do. His religion solely consists in 'doing good.' His example has frequently brought to remembrance the exhortation of Jesus, 'Let your light shine before men.' I see him almost every day, and whenever I see him he is doing good. I have witnessed his good works times without number, and have thus, I am conscious, been led 'to glorify our Father in heaven.'

His benevolence is not confined to any sect or party within the sphere of his influence. It is withheld from none—it is freely, and without price, extended to all, according to the wants or necessities of each. The 'evil and the good' are alike the objects of his beneficence. With him 'there is no respect of persons.' The 'righteous-

ness of the righteous' does not induce his blessing—the 'wickedness of the wicked' does not prevent the extension of his favour. Forgetfulness of his benevolent regard has never produced a cessation of his kindness, nor has ingratitude ever been known to cool his ardent disposition to do good.

I do not affirm that he is perfect, in the highest sense of the word—for perfection, strictly speaking, belongs to God alone. Close examination has discovered some dark spots on his character—but they are scarcely discernable amid the splendor of his valuable qualities; and it is believed they do not materially impair his usefulness.

I have called him 'an old Universalist.' He was born before 'Enoch walked with God'—but he evinces none of the signs of old age. Time on him has no effect. He retains his original vigor, and with it his unvarying and impartial benevolence.

He is possessed of the wisdom that is from above, 'full of mercy and good fruits without partiality, and without hypocrisy,' and so strong a resemblance has he been supposed to bear to the 'Father of lights and of mercies,' that multitudes in former ages bowed down and worshipped him.

He was referred to by a holy man of old as at once a proof and illustration of the universal, impartial love of Deity; and so fitly emblematical of that holy man was he deemed by prophetic inspiration, as to furnish a most striking and appropriate appellation of the 'Lord our righteousness.'

He was a silent witness of the miracles of mercy performed by our Savior; beheld the Messiah crowned with thorns; saw the man of sorrows' journeying to Calvary; and it is recorded that he hid his face when Jesus expired on the cross.

Who is this Old Universalist?

Philad. Oct. 1832.

A. C. T.

GOODNESS AND JUSTICE.

All christians are united in saying, that God is infinitely good, and that it is the disposition of goodness, to save sinners. And they acknowledge, that if goodness were to decide the fate of the world, and justice were to relinquish its claims, all men would be made happy. But does not this make justice, oppose the demands of goodness? and according to this, are they not at variance? And, how, if this be correct, can the demands of either, ever be satisfied? Suppose the whole human family, consisted of only twelve millions: and that half are lost and half saved; and suppose that goodness demands the salvation of the whole, and justice the misery of the whole, would the demands of either be satisfied? The reader must answer, no.

Perhaps it will be said, the atonement of Christ has paid the demand, and satisfied justice. If so, justice cannot demand endless misery, it has no claims, and goodness must decide the fate of the universe. Hence, according to the concessions of all christians, the whole world will be saved.

Should it be said, justice is only satisfied for those, who accept the proffered grace; I answer this cannot be; because Christ either died for all, or for a part. If he died for all, he paid the whole demand of justice; and justice cannot demand endless misery, unless a demand is in force, after it is paid; and if Christ died for only a part, only a part can be saved, and justice and goodness are at variance, and the demands of neither can ever be satisfied. But say, that justice only demands a limited disciplinary punishment, and we are freed from all difficulty.—*Pioneer and Visitor.*

Br. L. Paine informs the editors of the Magazine and Advocate, that he left Canton, St. Lawrence Co. in May, and has travelled upwards of twelve hundred miles, and preached sixty-two Discourses up to the 8th ult.

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE.

SATURDAY, OCTOBER 27, 1832.

DAY OF THANKSGIVING.

In accordance with the suggestion contained in this paper some time since, and which has been almost universally approved of, among our brethren in different parts of the country, Sunday the 4th of November, (a week from tomorrow,) will be observed as a day of Thanksgiving, at the Orchard-street Church. Services through the day will be performed with a special reference to so interesting an occasion.

Br. Hillyer and Hallock in their respective appointments at Newark and Middleville, on that day, intend giving discourses appropriate to the occasion.

CLOSE OF THE VOLUME.

It will be perceived that the present number closes one year of our intercourse with the readers of the Messenger. It will be needless for us to detain them with a minute retrospect of our past motives or exertions. Our pledges in the commencement are before them, and those who have gone with us through the year, can best judge how far our exertions have resulted in redeeming those pledges. In the Editorial department we claim but little merit. For the materials of the *repast* we have been mostly indebted to others. Ours has been the business, principally, to serve it up in the most acceptable manner to our readers. That the *quality and arrangement* of this intellectual repast has not been entirely destitute of interest, the many approving expressions we are receiving, we have reason to think, abundantly show. Such at least has been the token of approbation to us, that we have determined to enter on another year. And in doing this we may be permitted to prefer one or two requests to present patrons. The first of which is,

That every one, who feels the least interest in the cause the paper espouses, would continue his subscription to the second Volume.

Although returns have been highly encouraging, they relate more particularly to *new names*, than a signification from present subscribers; and it is highly important the present ones should continue, to give the paper a respectable commencement on the 2nd Volume. In no way can they contribute to the general advancement of the cause, more than in sustaining periodicals devoted to it. And the importance of maintaining one here, will be readily perceived. A little extra effort for the time being will place it on a permanent footing. No one is too *poor* to take it, and many are *rich* enough to take several, and distribute them among their acquaintance. Some have pursued this course on the first volume, and we thank them for their interest.

We hope our city friends, at least, will remain by us. One prominent object in the commencement of the Messenger, was the improvement of our cause in this section. That there might be some measure of union—a point around which friends might gather—a medium of communication by which we might know that we existed as a denomination. That an improvement is rapidly manifesting itself, will be readily conceded

by all, we think, with feelings of gratitude. Let our friends then be temperate, steady, and persevering, and the joy of triumph shall crown their present efforts in the cause of liberal and rational Christianity.

We would not be guilty of egotism, but are constrained to believe the Messenger has no then without its use, and we think will not be for the time to come. If we are right in this supposition, and our patrons must judge, then let them aid, as far as in their power, in sustaining it, and comply, as far as consistent with their situation, with our second request, which is,

That every one would use his best exertions in extending its circulation.

There are few of our patrons, but who have a circle in which they can do something for us, and by just bearing the subject in mind, they can aid us materially in getting subscribers, without any extra trouble to themselves. In this, we appeal to Universalists more particularly—those who have a warm and abiding interest in the cause we advocate. And in doing it, we feel that we are not asking their aid for ourselves alone. We ask their united exertion in a common cause: a cause in which themselves and their posterity have a deep and lasting interest. Shall we ask in vain? The favorable expressions on the past, give us the strongest hopes of the future.

There are many, doubtless, among our patrons who indulge no special interest in Universalism. Such could not be expected to interest themselves so materially in behalf of our work. We shall be gratified, however, in retaining their names on our list, and shall be thankful for any exertions they may think the merits of our paper may warrant in its favor.

In respect to the business part of our paper, its regular publication and punctual delivery, we believe few will complain, and we sincerely trust it will produce confidence in our future efforts. We judge from the following:—During the whole of the past year we have received complaints from only FOUR individuals of irregularity in the receipt of our paper by mail. And in all of these we believe the subscribers have been satisfied the fault was not with us. In some of them the papers have been subsequently found in the offices to which they were directed. There may be other cases, and doubtless are, but they have never reached us. We have felt a gratification in this, for much of our own exertion has been directed to this object—*punctuality in the business of it*. And we cheerfully pledge to our patrons the same exertion on the coming volume.

In conclusion, we hope we are giving a parting address to but few of our readers. Our intercourse has been pleasant, and we trust it may continue with most of them. That there would be some changes we should expect. Men are possessed of various tastes, and that we should be able to suit every variety that commenced the journey with us, could not reasonably be expected. Mutability is stamped upon almost every thing else around us, and why should we not look for it here? It is indeed, a world of change. Feelings and desires are constantly fluctuating. There is nothing save a well-ground-

ed confidence above, that will abide the test of time. And even this is doomed to change, but thanks to the wise Benefactor of man, it is the change of *progression*, from hope to hope, until it ends in the full fruition of immortality and bliss. Then there is the last great change to which we are all hastening. The past year has been full of these changes—probably unparalleled. Death in all its horrors has been in our midst, and thousands have been removed to be known no more on earth forever. So far, however, as our own opportunity of knowing extends, the great destroyer has made but few breaches in our own circle. For this and every other manifestation of kind protecting care, and blessings upon us as a denomination, let us ever be truly thankful to Him who holds the destinies of all things.

P. PRICE.

SYMPATHY.

The doctrine was once popular that the torments of the damned in hell would not only add to the glory of God, but also to the happiness of the blessed in heaven. The beatified mother, it was thought, would be able to look with cold unconcern, or rather exultation and joy, on the excruciating agonies suffered in the world of woe, by her once darling child. She would be deprived, it was believed, of every parental anxiety, and wish, of every sympathy for suffering human nature.

How much better heaven, if it admits such dispositions and feelings, would be than earth, or even hell, we are not informed. But strangely must the human heart be changed, before such can be its character. We have been pleased with some remarks of Dr. Adam Smith, in his "Theory of Moral Sentiments," on this subject. They apply originally of course, only to this state of being. But if here in the midst of depravity, man cannot wholly divest himself of sympathy, who shall dare to say that the purified and blessed spirits in heaven will be entirely destitute of it?

Dr. Smith says, "How selfish soever man may be supposed, there are evidently some principles in his nature, which interest him in the fortune of others, and render their happiness necessary to him, though he desires nothing from it, except the pleasure of seeing it. Of this kind is pity or compassion, the emotion, which we feel for the misery of others, when we either see it, or are made to conceive it in a very lively manner.—That we often derive sorrow from the sorrow of others is a matter of fact too obvious to require any instances to prove it; for this sentiment like all other original passions of human nature, is by no means confined to the virtuous and humane, though they perhaps may feel it with the most exquisite sensibility. The greatest ruffian, the most hardened violater of the laws of society, is not altogether without it."

S.

TO REV. JOSHUA LEAVITT.

SIR—It may be unnecessary for us to observe that we have been attentive readers of your Journal, the Evangelist, for nearly a year past. We have been actuated in this examination by one or two leading motives—a desire to see what could be advanced in vindication of a sentiment that limits the grace and favor of Almighty God to a "favored few," and to learn

something of the bearing and conduct of those, who lay special claim to evangelical piety and christian charity, towards those, whom they conceive, their more unfortunate and ignorant fellows. We know it is a favorite maxim, "judge not," and it is unquestionably a correct one, in its proper connexion, but we humbly conceive there is a rule by which every one may judge safely, correctly, and in perfect accordance with the purest principles of Christianity. The scriptures assure us of the unerring test of that rule, which is—"By their fruit ye SHALL KNOW them." We have patiently and candidly applied this test, in relation to your public labors, in pursuance of the above named motives. But with little satisfaction, we are compelled to say, in respect to either.

The christian world may be said to be divided into two great leading classes—*Partialists* and *Universalists*. These are divided and subdivided, we know, but the respective divisions all finally centre in Partialism or Universalism. Consequently the all-absorbing question with us, is, and should be, what is man's final destiny? was he created by an all-wise and good Being to be an infinite gainer, or an infinite loser by his existence? or is any part of the intelligent creation exposed to the latter consequence? You Sir, have espoused the cause of Partialism, and on a question so momentous, it might reasonably be expected that it would be approached in a spirit of candor and charity, especially by those making loud pretensions of having drank so liberally at the fount of redeeming love—that the arguments pro and con, would be examined in the most serious manner, with heartfelt solicitations for that wisdom from above, which should "guide into all truth." Thus far, however, in your Editorial course, as has been already intimated, we have been disappointed in any such consequence. We have witnessed little else than a spirit of dogmatism, in place of argument—illiberality and proscription in place of candor and christian forbearance—sarcastic representations against our doctrines instead of open, honorable opposition. This we know, in your own terms, is "strong language." But is it not justifiable? Take for instance the following, which is found in your last paper:

"*Practical Education*—Some time since, in the town of —, N. Y. a number of little boys, from eight to ten years old, were engaged in play together; and during their sport, two boys of a professed Universalist, used much profane language, for which they were reproved, and reminded of the awful consequences, by a boy whose parents are pious. One of them promised he would never swear again, but the other replied, 'I shall go to heaven if I swear, as soon as those that don't swear! !'

It is true, the article is not your own language, except by adoption, but as it is the only way in which you choose to oppose Universalism, we are warranted in considering it your own, and only arguments against that sentiment. Now, sir, it would be no small gratification to us to know how you can reconcile conduct like this, with your special claims to the influences of the gospel of Christ. Will you pretend, sir, there is the least semblance of truth in the above—a shadow of propriety in the representation? Look at it again, and view the utter absurdity of the thing. A little boy, "eight or ten years old," gravely uttering the language thus reproachfully put into his mouth. Aside from this, where is the Universalist who thus instructs his children? If you know any thing about Universalism or Universalists, we hesitate not in saying, you know the insinuation to be utterly FALSE in all its parts and bearings. And if you are ignorant of them, you are equally culpable, for your conduct is a wide departure from that of the Christian, or even gentleman, in slandering those

you know nothing about. A man may prate as much as he pleases, about his attainments in the christian graces, yet if he is destitute of that charity "which suffereth long and is kind"—if he bear false witness against his neighbor either by open assertion, or implication, he is "as sounding brass and a tinkling cymbal." We are not confined to the article in question, alone, in making up our opinion. Your paper has been frequently graced with similar articles. Indeed it is the only species of weapon with which you have ever attempted to oppose Universalism, and we are fully justified in the conclusion that you dare not come to the light for fear of reproof. How far such weapons and such conduct are calculated to elevate the christian's character in his warfare here below, we will leave for the intelligent reader to determine.

Your columns lay strong claims to piety and godliness—you are loud in exhortations to mankind to 'flee the wrath to come,' to turn from evil works to the practice of virtue, but if the awful consequences you profess to believe, are really awaiting mankind, how deeply you stand in need of the admonition, "Thou that teachest another, teachest not thou thyself?" we leave for your own conscience to determine. You cannot be wholly excused on the ground of ignorance. Your opportunities are too great for you to be utterly blinded to truth in the case. You have time and again been told of the misrepresentations of our sentiments, which have passed your columns—you have been respectfully urged, if you must oppose the doctrine, to oppose it with fair and manly argument. These things have gone home to you, and you have seen them, and remarked upon them among your friends, and if you was truly and sincerely what you so strenuously profess to be, a Christian, you would attempt a justification of your course, or —cease from slandering those you dare not meet in open argument! These are plain terms, but they are uttered in truth and soberness. The man who will sanctimoniously assume the garb of religion, and under its protecting folds, continue to misrepresent and ridicule the views of others, when repeatedly admonished of its injustice, without deigning the least explanation of his conduct, richly deserves to be 'sharply reproved.'

You may say we are unworthy your notice, and we believe you have intimated something of the kind; but if this is the case with *ourselves*, it is not with the denomination. These excuses, however, are puerile and childish. They show a weak head and a weaker cause. No man, or set of men, or denomination, respectful in their own conduct, were ever yet so low that they were beneath the respectful notice of the genuine christian. And however much you may flatter yourself that the imposing sanction and protection of a popular theology will bear you up, and through conduct like this, rest assured the eyes of a world, just arousing from a fatal stupor, are upon you. The period, sir, is past when clerical advisers had only to point the finger, and men must religiously obey. A mental freedom is dawning upon the world, and men will dare (however hazardous it may have been regarded,) to think for themselves, and draw their own conclusions. And they will, sir, be disposed to take that man's professions, however specious and sanctified they may be, for just what they are worth, who will make zealous pretensions to christianity, and still continue to bear false witness against his neighbor.

We have not time or room to continue the subject farther now. Hereafter we may follow it out. And we now close by repeating the advice we have heretofore given, that you either enter the field of manly, honorable controversy, or forever after hold your peace in regard to Universalism.

EDITORS MESSENGER.

* * * Agents and friends will confer a special favor in making as early returns as possible, of new names for the 2d Vol. and notice of those on the present volume, who may discontinue. We hope there will be but few of the latter.

We have considerable still due on the present volume of the Messenger. We need the money, and should have it immediately.

[COMMUNICATED.]

OBITUARY.

Died in this city on the 16th inst. Mr. CORNELIUS BOGARDUS, of a pulmonary affection. In the death of Mr. B. we have an instance of the departure of an exemplary and practical christian, fulfilling those great and important duties enjoined by the author of our most holy religion. During the whole of his lingering disease, he manifested an entire belief that not only he, but all the family of man, will participate in the joys of a blissful hereafter.

'I die,' said he, 'a *Universalist*, and I wish it known to the world that it supported me through the valley of the shadow of death.' The belief in the final restitution of all things, had soothed his pillow of anguish, and had been a heavenly balm to his agonized frame. He looked forward with joy to the time when his immortal spirit should forsake its earthly prison, and rise on wings triumphant, and be at peace in the bosom of its God. He has left an amiable consort and three little ones to mourn his loss—not as those who have no hope, but with a full assurance that they shall be reunited in that region where sorrowing and weeping cease. We may sigh over his departure, and sing his requiem here on earth, but may we not at the same time trust that he is now chanting praises to him who 'sitteth on the throne, and to the lamb forever.'

J. R.

RELIGIOUS NOTICES.

Br. S. J. Hillyer will preach at Cairo, Sunday 28th; at Peekskill, Monday evening the 29th; at Newark, Sunday the 4th of Nov.; at Stamford, Friday evening the 9th Nov.; at Long Ridge, Sunday the 11th Nov.; at Bedford, Monday evening the 12th Nov.; at Whiteplains, Tuesday evening the 13th; at Cortlandtown, Friday evening 16th; Somers Saturday evening 17th; North-Salem, Sunday 18th, and at Ridgefield, Conn. Monday evening 19th.

Br. B. B. Hallock will preach at Middleville, N. J. Sunday, 4th Nov. and at Camptown in the evening.

Br. Wm. Whittaker, senior, will preach at Norwalk, Sunday 28th inst.

LETTERS AND REMITTANCES.

R. C. Newark, \$2; H. H. C. Le Roy, \$4; H. F. Newtown, \$5; for himself—A. W.—W. F.—G. B.—A. P.—A. T.—G. T.; S. L. H. Cario, A. B. G. Utica.

CHRISTIAN VISITANT.

Nos. 5, 6, 7, 8 and 9 of the Christian Visitant, just received and for sale at this office. We bespeak the attention of our friends to this work.

NEW BOOKS.

Balfour's Inquiry into the scriptural import of the words *Sheol*, *Hades*, *Tartarus*, and *Gehenna*, all translated Hell, in the common English version of the scriptures, a new edition—price \$1.

Ballou's eleven Sermons on important doctrinal subjects, delivered in Philadelphia, in 1821, a new edition, revised—price 37 1-2 cents.

A new edition of Ballou on Atonement. Universalist Expositor, 2d vol. bound.

Smith on Divine Government.

Likeness of Rev. H. Ballou, two sizes, at 50 cents and 75 cents.

With a great variety of Universalist Books and Pamphlets, just received and for sale at the Messenger office, 85 1-2 Bowery.